The Home Missionary, vol. 4

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Table of Contents

Table of Contents 2
1892 3
April 1892 3
“Actions Relating to Foreign Fields” The Home Missionary, 4, 4, p. 83. 3
November 1892 4
“Consecration” The Home Missionary Extra 4, pp. 10, 11. 4
READING FOR TUESDAY, DECEMBER 20 4

1892

April 1892

“Actions Relating to Foreign Fields” The Home Missionary, 4, 4, p. 83.

ATJ

The Board of Foreign Missions held its spring meetings last month, to consider the situation of the work in foreign lands, and to plan for its best advancement. This reports from the different missions were encouraging, and the calls that come for the Board to authorize the entering of many favorable openings, show that the way is prepared before us for still greater things to be accomplished. It is the duty of the Board at these meetings to look over the ground from the standpoint of the funds and workers available for foreign missions, and decide in which direction Providence most urgently calls for the work to be advanced. A summary of some of the recommendations of the Board will be of interest to our readers. It was recommended, —*HOMI April 1892, page 83.1*

That Elder E. J. Waggoner, before taking up his work in London, attend the annual Conference meetings in Scandinavia and Central Europe, to be held in June and early July.*HOMI April 1892, page 83.2*

November 1892

“Consecration” The Home Missionary Extra 4, pp. 10, 11.

ATJ

READING FOR TUESDAY, DECEMBER 20

Consecration is simply the constant recognition of the fact that we are the Lord’s and not our own.*HOMI November 1892, page 10.1*

He who learns that this *is* a fact, and lives in the constant living presence and recognition of it as the great fact,—he is consecrated, and this is consecration.*HOMI November 1892, page 10.2*

Now is this a hard thing to do in itself and as the Lord has fixed it. People make it hard for themselves, by thinking it to be something that it is not, and *trying* to accomplish it in a way that is not the Lord’s way, and even then they miss it. And, in truth, going about it in another than the Lord’s way they cannot possibly do anything else than miss it.*HOMI November 1892, page 10.3*

Is it a fact, then, that we are the Lord’s?—Of course it is; for it is written: “Ye are bought with a price.” *1 Corinthians 6:20*. And the price is “the precious blood of Christ, as of a lamb without blemish and without spot.” *1 Peter 1:19*. For he “gave *himself* for *us*.” *Titus 2:14*.*HOMI November 1892, page 10.4*

This “price” was paid for every soul that is on earth, and for every one who ever was or ever shall be on earth; for “he died for all.” Having died for all; having paid the wondrous price for all; having given himself for all;—having thus bought, and paid the price for *all*, it is certainly a fact that all are his. Therefore it is written: “*Ye are not your own;* for ye are bought with a price: therefore glorify God in your body, and in your spirit, *which are God’s*.” *1 Corinthians 6:19, 20*.*HOMI November 1892, page 10.5*

You here to-day are not your own; you are the Lord’s. He was bought you, and paid the highest price the universe can afford. Now will you recognize, *just now*, that this is so? Will you confess to the

Lord, *now*, that this is so? or will you still refuse to let him have that which is his own, that is, yourself? Will you still hold on to yourself as though you were your own, and were sufficient to redeem yourself? Will you yield up yourself to him to-day, and let him have that which is his own, that he may redeem you? He died for you, gave himself for you, *bought you*, that he might do this for you. In the parable he inquired, Shall I not "do what I will with mine own"? What say you to-day? Will you let him do what he will with his own? or will you do what *you* will with *his* own?*HOMI November 1892, page 10.6*

He not only gave himself for us, but for all there is of us—yes, even for our sins. For again it is written that he "gave himself for our sins." *Galatians 1:4*. And he did it "that he might deliver us from this present evil world;" that he might "purify unto himself a peculiar people, zealous of good works;" that he might present us "faultless before the presence of his glory with exceeding joy" (*Jude 24*)—in one word, "that he might bring us to God." *1 Peter 3:18*.*HOMI November 1892, page 10.7*

He so loved us that he wants to save us. But he cannot save us in our sins. He will save us *from* our sins. And as our whole self is sin and sin only, in order to get *us*, in order to buy *us*, he had to buy our sins also. So in giving himself for us, he gave himself for our sins too. And as we are his, because he bought us with that great price, so also our sins are his, for he bought them with the same great price.*HOMI November 1892, page 10.8*

Then will you, to-day and now, let him have the sins which he has bought? or will you hold on to these yourself? In this, too, will you let him have what is his own? In this, too, will you let him do what he will with his own? And what will he do with these sins? O, he will forgive them! *1 John 1:9*. He will make them as white as snow. *Isaiah 1:18*. He will put them away. *Hebrews 9:26*. He will cast them into the depths of the sea. *Micah 7:19*. He will remove them from us as far as the east is from the west. *Psalm 103:12*. He will cast them all behind his back. *Isaiah 38:17*. And when they are all cast behind his back, he and his own throne will stand between us and them, as the pledge that we are free from them; and the rainbow round about the throne will be the sign—the token—of the everlasting covenant

that our sins and iniquities will be remembered no more. *Hebrews 8:12*.*HOMI November 1892, page 10.9*

Thus in giving himself *for* our *sins*, he gave himself *to us*. In giving himself *for* us, he gave himself *to* us. So when we let him have our sins, we get him instead. When we let him have ourselves, we get himself instead. Will you make the exchange now? Would you rather have him than your sins? Would you? Then let him have them. Make the blessed exchange to-day. Would you rather have his way than your way? Would you rather have his life than your life? Would you rather have his disposition than your disposition? Would you rather have his character than your character? Would you rather have *him* than yourself? Would you? "to be sure I would," you say. Then, O! let him have you now; make the blessed surrender, and exchange now and forevermore.*HOMI November 1892, page 10.10*

This is consecration. And thus it is a daily, an hourly, a constant recognition, in gratitude and thankfulness, that we are his own. So each day, "consecrate yourself to God in the morning. Make this your very first work. Let your prayer be, 'Take me, O Lord, as wholly thine. I lay all my plans at thy feet. Use me to-day in thy service. Abide with me, and let all my work be wrought in thee.' This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to him, to be carried out or given up as his providence shall indicate." Say, "I am the purchased possession of Jesus Christ, and every hour I must consecrate myself to his service." "Thus day by day you may be giving your life into the hands of God, and thus your life will be moulded more and more after the life of Christ." This is consecration. And it is not a burden, but a living, everlasting joy.*HOMI November 1892, page 11.1*

Therefore, "reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.... Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you." "Sin shall not have dominion over you,"—is that promise worth anything to you, brethren? It is worth all that God is worth to the one who reckons himself to be dead indeed unto sin, and alive unto God through Jesus Christ; and

who yields himself unto God, and his members unto God as instruments for God to use. To this one God has declared, “Sin shall not have dominion over you.” Thank the Lord for this blessed promise of freedom from sin and all the power of sin. And this promise he will make a *fact* in the life and experience of every one who reckons thus and yields to God. You furnish the reckoning, he will furnish the fact. You yield to him, and he will use you. You yield to him your members, and he will use them only as instruments of righteousness. And so, “sin shall not have dominion over you,” for God is stronger than sin.*HOMI November 1892, page 11.2*

Now another thing. When you are the Lord’s yourself, then whose are those things that are in your possession? Whose are the children? Whose is the money? Whose are the houses, the lands, the cattle? Whose? Can you tell? Are they yours, or his? How can they be yours, when you yourself are not your own? When you yourself are the Lord’s, whose are all these things but the Lord’s? Of course they are his. They are his just as much as you are. And they are his just as *certainly* as you are. “The silver is mine, and the gold is mine, saith the Lord of hosts.” *Haggai 2:8*. “Every beast of the forest is mine, and the cattle upon a thousand hills.... And the wild beasts of the field are mine.” *Psalm 50:10, 11*. “The earth is the Lord’s, and the fullness thereof; the world, and they that dwell therein.” *Psalm 24:1*. “All the earth is mine.” *Exodus 19:5*. Is not the earth the purchased possession also of the Lord, to be made new for the saints’ inheritance?*HOMI November 1892, page 11.3*

So then, all these things are the Lord’s, as well as yourselves. Will you yield these to him, as well as yourself? Will you recognize his ownership of these as well as of yourself? In all these will you let him have his own, or will you withhold it? Ah! be careful, lest in withholding any of these, you withhold yourself. In all these will you let him do what he will with his own? Will you let him have your children to use as he will? or will you refuse and use them as you will? Will you count the money as all his own, and let him use it as he will, let him do what he will with his own? or will you withhold it and use it as you will? And so with the houses, the lands, and all. Will you count them all the Lord’s, held only subject to his will and his call? Will you recognize constantly that all these things are the Lord’s, and not your own, just as you recognize that you are the

Lord's and not your own? As certainly as you are the Lord's indeed, so certainly are all these things the Lord's indeed. This is consecration.*HOMI November 1892, page 11.4*

Let us be glad that the time is coming, and that it is near, when once more it will be that the multitude of them that believe will be of one heart and one soul; and neither will any say that aught of the things that he possesses are his own. *Acts 4:32*. Of old, none said that aught that he possessed was *his own*, because he recognized that it was all the Lord's. And he recognized that it was all the Lord's because he recognized and knew that he himself was the Lord's indeed. Thus was it at the beginning of the work of the gospel; and thus will it be at the close. Thus was it in the early rain; thus will it be in the time of the latter rain. This was consecration then; this is consecration now; for the times of refreshing have come from the presence of the Lord, and soon he will send Jesus.*HOMI November 1892, page 11.5*

"AND WHO THEN IS WILLING TO CONSECRATE HIS SERVI THIS DAY UNTO THE LORD?" *1 Chronicles 29:5*.*HOMI November 1892, page 11.6*

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